COMMUNITY POLICING IN NIGERIA: IMPLICATIONS FOR NATIONAL PEACE AND SECURITY

AKINYEMI, OLABAMBO EVELYN
Department of Peace and Conflict Studies
Federal University Oye-Ekiti
Olabambo.satimehin@fuoye.edu.ng
+2348036503536, +2347044430117

Abstract
The provision of security is viewed as the most fundamental obligation of any nation. States that enjoy the legitimate use of force in the protection of its citizenry has its people and the nation at heart. But this scenario is yet to be pictured in Nigeria as presently the nation is grappling with insecurity such that it has become a big headed monster that the government is finding too difficult to defeat. Ranging from insurgency, banditry, farmer-herder clashes to the current spade of kidnap, Nigeria is on a daily basis confronted with security threats that the security apparatus established for the main purpose of internal security is unable to cope with the situation. Though huge resources have been allocated and spent towards ensuring national peace and security, relative gains in this regard is yet to be recorded. As part of government's efforts to ensuring the security of lives and properties of Nigerians, the Police Force was reformed and community policing was adopted to allow for a symbiotic relationship between the police and members of the society so as to enhance peace and security. However, this strategy is yet to produce results. Using a systematic review of literature it was observed the community policing in Nigeria has only been adopted in principle as full implementation of its tenets is yet to be practiced. Secondly, the challenges that confront the formal security framework of the country are yet to be address such that the required level of trust and partnership between members of the society and the police is to be achieved. The study, therefore recommend that if peace and security is to be guaranteed in Nigeria, a community policing devoid of politics and corrupt practices must be in place. This will help build the confidence level required for information sharing and crime fighting.

Keywords: Community Policing, Insecurity, Partnership, Police, National Peace.

Introduction
The rising trend of insecurity is largely reflected in the increasing incidents of armed robbery, kidnapping, human trafficking, assassinations, terrorism, militancy etc in various parts of the country (Osakwe, 2009; Mshelia et al, 2020). Insecurity without doubts is one of the major problems confronting Nigeria especially in the last ten years. This situation is very worrisome considering the basic responsibility of government and state which is the protection of lives and properties of Nigerians as reflected in the 1999 constitution. Nigeria is today seen as one of the most vulnerable nations in the world. This position did not only corroborate the internal security situation, but also confirmed the increasing loss of capacity by respective

governments to perform basic security and developmental functions despite repeated claims of huge budgetary allocation and expenditure on security of lives and property (Njoku, 2012; Newswatch, 2010).

The provision of security is viewed as the most fundamental obligation and task of any state (Alumona, 2019).States that enjoys the legitimate use of force in the protection of its citizenry has its people and the state at the heart (Weber, 1919). Security is a necessity in every human society. The implication being that, its absence threatens the survival of individuals and their properties (Inyang and Abraham, 2014; Odeh and Umoh, 2015). This is why governments worldwide invest huge resources to ensure that lives and properties of their citizens are secured (Ekhomu, 2004). Okereke (2014) also argued that, the security and safety of private and public life are sine qua non for human existence, survival and development. As part of government's efforts to ensuring the security of lives and properties, community policing was adopted to allow for a symbiotic relationship between the police and members of the society to enhance peace and security.

However, questions are asked on the relevance of the relationship that exist between the police and the citizenry given that on a daily basis there are incidences of kidnaps, bandit attacks, farmer-herder clashes and extrajudicial killings with the police incapable of redressing the situation (Orjinmo, 2020). The atmosphere in the country at the moment is that of fear and apprehension affecting every sphere of the nation (Udoh, 2013; UNHR, 2019). It has therefore become imperative for community participation in crime prevention and control to be intensified so as to guarantee safety of lives and properties in light of the many challenges facing the Nigerian police force. This paper is informed by the growing spade of insecurity and how well community policing can be utilised to guarantee the nation's peace and security.

Statement of the Problem
The palpable tension as a result of insecurity has affected the dignity and quality of life of both individuals and the society. This has also portended dangers for peace, progress and development of the country. The citizens need peaceful and safe environment to be able to attain their social, economic and political dreams. The state police whose duty it is to provide security have consistently admitted they were handicapped because of a combination of some factors among which are: lack of resources, poor government support and poor condition of service resulting in ill-motivated, ill-equipped and insufficient workforce (NPF Report, 2008).

Recent trend of insecurity in Nigeria where crimes such as kidnaps, banditry, insurgency, armed robbery, cultism and other related fraudulent practices are on the increase constitute a sort of worry to major stakeholders and the public at large. The situation is further aggravated by the increasing inability of security agencies especially the police to protect lives and properties.

This apparent state of insecurity as reiterated above constitutes a major concern to all stakeholders. The alarming rate at which crimes are committed and the increasing inability of the police to control crimes also put the state at a dilemma. Basically, the role of the police on security has become questionably contradictory because of its poor relationship with the

public or the communities it purports to serve. Thus, many communities have resorted to self-help through the establishment of vigilante security outfits whose operational modes isolated the police and violated legal precedents. However, in recognition of the statutory role of the police in ensuring security and based on the need to improve police-community relations, the support for community policing became imperative and justifiable too. Thus, the problem of this study posed in question form is how can support be built for community policing in Nigeria and what are the specific challenges these support envisage with regards to national peace and security.

Research Questions
This study seeks to provide answers to the following questions:
1. to what extent do members of the public perceive community policing as a functional security project?
2. what are the challenges that undermine effective community policing in Nigeria?;
3. what are the implications of community policing on national peace and security in Nigeria?

Objectives of the Study
The broad objective of study of this study is to examine the prospects and challenges of community policing as a strategy for crimes control in Nigeria. Other specific objectives are:
1. to examine the various public perceptions about community policing in Nigeria;
2. to assess the diverse challenges that undermines the effective operation of community policing in Nigeria;
3. to examine the implications of effective community policing on national security in Nigeria

Literature Review
The term community policing has been conceptualized in different ways by different Scholars. To Ikuteyijo and Rotimi (2012), community policing entails a community partnership in which people take active parts in ensuring a safe and secure environment. Stipak (1994) view community policing as a management strategy that promotes the joint responsibility of citizens and the police for community safety, through working partnerships and interpersonal contact. While Okafor and Aniche (2018) refers to community policing as a shift from a military inspired approach to fighting crimes to one that relies on forming partnership with constituents. The United States Department of Justice has also defined Community Policing as a Philosophy that focuses on crime and social disorder through the delivery of police services that includes aspects of traditional law enforcement as well as prevention, problem solving, community engagement and partnership (Docobo, 2005). Whichever way it is defined, community policing can be viewed as collaboration between members of the society and the law enforcement agency. It emphasizes proactive policing rather than reactive policing. It also aims at decentralizing the powers of the police force for effective crime management (Gbenemene and Adishi, 2017). All community policing comprise of three key components:
a. they create and rely on effective partnerships with the community and other public private-sector resources;
b. apply problem-solving strategies or tactics to fighting crimes; and

c. transform the police organization and culture to support the philosophy of community policing.

Community policing is made up of three main concepts. They are; "community" "police" and "policing". The term "community" means a group of people living in the same place with similar background and interest (Reiner, 2000). A community can be a group of people that interact through communication media such as newsletters, telephone, email, online, social networks or instant messages for social, professional, educational or other purposes. Umebau (2008) in Okafor and Aniche (2018) defines community as a social group occupying a defined geographical area and whose members share common interest, historical background, cultural values, economic activities as well as basic social institutions. A community can also be elucidated as a family, an ethnic group or a volunteer organization. Friedmann (1992) believes that communities have got informal networks that are important to support formal institutions and policy makers in the world. Such communities include; Christian community, co-housing communities, eco-village, egalitarian communities, housing cooperative-communities, income-sharing communities, resistance communities, spiritual communities and student communities which are fundamental for community policing to succeed. On the other hand, the term "policing" is an act of executing police duties among and to the benefit of communities (Docobo, 2005). It is one of the acts to keep law and order; it is mostly done by the Police Force. Policing combines best techniques in order to combat not only crime and disorder, but also the fear of crime and the likelihood of crime. It allows the police to work with the community and other organizations to address local concerns.

The concepts of "police" and "policing" are used interchangeably in everyday language, but they do not always mean the same thing (Aropet, 2012). Indeed, the primary role of police is policing, but policing is not a sole responsibility of the police. Conversely, not all those shouldered with policing responsibility belong to police organizations. Policing is securing compliance with existing laws and conformity with precepts of social order. But the police are not the only agency involved in policing, in the broad sense of the term. Policing has always been necessary in all societies for the preservation of order, safety and social relations. The necessity of policing becomes even more evident in modern societies characterized by diversities and contradictions arising from population heterogeneity, urbanization, industrialization, conflicting ideologies on appropriate socio-political and economic form of organization (Alemika and Chukwuma, 2005).

Community policing is anchored on a symbiotic relationship between the police and the entire citizenry through which helpful information is gotten from members of the community. Community policing creates a platform for the police and the public to work together with the main aim of preventing the occurrence of crime, and helping towards a more efficient reaction to the commission of offences or crime by the police (Madaki and Kurfi, 2013). To Olusegun (2016), Ordu & Nnam (2017) this symbiotic relationship is important as the police alone cannot sustain or maintain crime free communities without the voluntary efforts of the locals.

As a concept, community policing demands natural social mechanisms to be mobilized in order to control crimes but the problem is how the police force can mobilize such mechanisms

within the community. This because in the past the many social ills that members of the police force have gotten themselves have left a blemish on the police image thereby trapping the police force within the paradox of its own making and attempts to rectify this have remained futile.

On the question of who governs the Police Force, the answer comes from who benefits from the work done by the police. Though Aropet (2012) noted that the community rather than the government benefits more from the services of the police, the government however carries out its responsibility of protecting the citizens through the operations of the police force. The state employs the Police Force on its behalf to implement community policing as a strategy to conflict management and it is the role of the state to pay the Police Force while the community direct the police force in its operations of community policing towards crimes. Albeit it being the role of the government to protect its citizens through the police force, in a heterogeneous community, community policing seems to be a complicated issue to implement. As a certain group of the community tries to cooperate or collaborate with the police force, another community may demonize it as rubber-stamp. Besides that, such group of the community even may think that the police force will never have something good to offer to the community because of its past mistakes.

One of the major reasons that led to the need to wed part of the past and current work of the Police Force and the role of the state through community policing, was the growing diversity of communities and this posed three challenges to the police force. First, the cultural and ethnic diversity in the world rendered the traditional (homogenizing) community policing more irrelevant. Second, the cultural and ethnical diversities of communities could no longer be satisfied to be policed by an organization whose membership does not benefit that community. Third, the growing diversity in security provision evidenced in the increased involvement of other non-state actors in community policing challenged the police claims of homogeneity (Johnston, 2003). Community policing is best understood as a policing strategy through which communication about the risk and security of a modern society are revealed by the community to the Police force (Ericson, 1993). Lambert (1984), Okafor and Anichie (2018) and Arisukwu et al (2020) affirms that if the main task of community policing strategy is to prevent crimes and bring about sustainable peace, then; the Police Force must secure active communication and cooperation with the community.

Community policing calls citizens in a certain geographical area such as an identified neighborhood to participate in the activities of one another. It requires the inclusion of the governmental agencies, the educational system, public and private social service providers and local businesses populace to work together with the police force in order to curb down criminal activities (Friedmann, 1992; COPS, 2014). NASEM (2018) citing Skogan (2006) believes that community policing empowers the local people to resist crime and create a safe community well-informed on public safety issues. It also provides adequate response to street-level or quality-of-life complaints in the community without reducing the police capability to respond appropriately to the emergencies. It establishes partnerships with schools, social service agencies and citizen groups for the purpose of developing effective prevention strategies against fear and crimes. This increases the capacity of the Police to

engage community groups in the day-to-day problem-solving and preventative activities to curb down crimes.

Various authors have stressed the need for community participation in policing because the police force alone cannot prevent the occurrence of crimes. This situation that necessitates community participation in policing is referred to as the "Broken Windows" (Wilson and Kelling, 1982). Once a neighborhood is in decadence, it attracts more crime if nobody does anything to prevent the decay and show that people do care. With community involvement in policing, the Police will be enticed to control crimes if the executive is too slow (Aropet, 2012). In this, community policing provides the roots for sound growth of healthy policing. Reisig (2010) citing Schaffer (1980) asserts that with community policing, officers who are involved create opportunities to make the traditional role of police more effective especially if there is full cooperation within the police force. In order to make a difference and handle violence or any other dire situation; the police force must form working partnerships within the concerned community (Bureau of Justice Assistance, 1994; Lawteacher.net, 2021). In such circumstances, the community provides logical and comprehensive approach to the police service delivery with a solid foundation of research.

The above means that with community policing, the operations of the police are more visible to the public and this in turn reduces bias, negative perception and demonizing of the Police by the community. It is from this that one can conclude that community policing is a good strategy to address the concerns of the communities because it is decentralized, proactive and deals with crime prevention and fear of crime (NASEM, 2018). In addition to that, in order to rid the poor urban neighborhoods out of criminal elements, public officials at all levels must encourage the creation of new relationships between low-income resident organizations and local Police forces.

The Nigerian Police Force and Community Policing
The Police Force is a group of government employees who enforce law and maintains order. The overall operational control of the Nigeria Police Force is vested in the President in accordance with the Section 214 (1) of the 1999 Constitution and the Police Act (Rauch & Spuy, 2006). The Nigeria Police Force is vested with the responsibility protecting of life and property; detection and prevention of crime; apprehension of offenders; preservation of law and order; enforcement of law and regulations with which they are directly charged and performance of such other military duties within and outside Nigeria as may be required of them.

The Nigeria Police Force is usually the most visible and accessible agency to the citizens. Over the years, steps have been taken to reform the police force and relative successes have been achieved in that respect. Current police policies are based on assumptions that proactive policing strategies will not only deter crime but will also improve police-community relations (Wiley & Esbensen, 2013). It is along this line that community policing was introduced to achieve the above objective.

To the Police Force, community policing is a means of achieving effective and efficient crime control in the society. Investigations are done by professional and responsible police

constables and their success depends mostly on their own training, equipment at hand and competence aided by public cooperation whenever it is possible. However, in regard to the prevention of crimes, the Police Force cannot do much by itself without the community since many factors that cause crimes are beyond their control. Community policing involves collaboration between police and community members characterized by problem-solving partnerships to enhance public safety.

With the many challenges and constraints facing the Nigerian Police Force which have adversely affected police image and police-community relations, there is need to reconnect the police with the people they serve. This necessitated the introduction of community policing strategy as a cardinal initiative in the evolving agenda of police reform since the transition to democracy (Abiri, 2011). The strategies which comprised community partnerships, organizational transformation, and problem-solving aimed at developing solutions to problems through collaborative partnership with members of the society, align organizations and systems to support community partnerships and ensure the quality of life as it concerns security in the community.

Community policing in Nigeria
Like other nations of the world, community policing was adopted in Nigeria to overcome the inherent shortcomings of the purely reactive/traditional policing approach. Integrating many policing concepts into its operation, community policing had the mandate of conducting:
1. Massive onslaught against robbers, gruesome murder, assassination and other crimes
2. Fast decisive crime/ conflict management
3. Community partnership in policing and
4. Anti-corruption campaigns.

It also has the goal of conducting comprehensive training programme for officers of the police force and improve the conditions of service of officers (Gbenemene and Adishi 2017). The essence of this mandate was to ensure transparency and accountability in the fight against crimes, upgrade intelligence on crime and improve the public image and relations of the police. Community policing was initially introduced in Nigeria in 2003 with Enugu State piloting its first operation. The pilot project had six goals and was carried out by CLEEN Foundation with support from the USA and UK governments. The overall objective of the project was to introduce community policing to the people; foster civil society partnerships; improving inter and intra communications with host communities; provision of adequate resources and infrastructure towards security; improve leadership and management capacities within the rank and files of the police force and reduce violent crime and fear of crime (Van der Spuy and Ronstsch, 2018).

Since its operation in 2004, community policing has been implemented in many other states of the federation.

Challenges with Community Policing
Though community policing remains an important strategy for crime control in the world, it has never been free from challenges. Critics of the strategy claim that it is difficult to implement community policing because of its two way traffic position. That is, it needs the

effort from the police force as well as the community if it is to be successful (Reisig, 2010). According to Johnson (2010); Otu and Elechi (2018), the failures of community policing emanates from the history of the police force which has been interpreted in relation to it past mistakes and creating a totally new policing strategy has become a problem. It also remains difficult to accept and justify the fact that the police force is an institution established to fight crimes. This is because many police activities have been regarded as nuisances (Ikuteyijo, 2009). Bennett (1994) further noted that not all police departments and officers make community policing part of their occupational culture but they tend to use community policing for their own gains while disguising to be keeping law and order. In doing so, some police constables involve themselves in bribery, robbery and corruption practices yet at the same time claim to be carrying out community policing (Human Rights Watch, 2010). Greene (1993) observed that one of the strategic issues that were not resolved in implementing community policing is the renewal and re-organization of the police force. This lacuna has remained a source of mischief within the police force during community policing. Another problem militating against the police force is the over centralization of the command structure which has affected the processing of community policing (Aleyomi, 2013; Otu and Elechi, 2018; Arase, 2018). One other missing link is the shortage of manpower in the Nigerian Police Force. More often than not police presence in high-density locations where most city dwellers live is only sporadic and the number of officers available is small. This is due to the fact that the Nigeria police force is understaffed with the ratio of 1 to 537 persons (Madubuike-Ekwe and Obayemi, 2019). Further compounding these issues is the inability of the police force to integrate other voluntary policing groups and organizations (Okafor and Aniche, 2018; Inyang and Ubong, 2013)

Despite the relevance of community policing in modern policing practice and the fact that there are many literatures on the subject by Nigerian authors, community policing is not taken so seriously in the country. Chene (2012) acknowledges that though policing has become a widespread model of policing in United States, Canada and other advance nations, Nigeria has only embraced it in principle. Abiri (2011) while reporting on the outcome of the pilot project for community policing in the country observed that the challenges experienced with implementation were majorly political as the whole process of the project was politicized and members of the police force not supportive of the program. In terms of anticorruption benefits, the impact of this approach on corruption and accountability has not been clearly established. In addition, the dismal image of the Nigeria Police often accounts for the non-cooperation of members of the society in volunteering useful information to the police. Yet, the tasks of crime prevention and detection as well as prosecution of offenders cannot be successfully performed without the cooperation of the public. Other allegations leveled against the police include arbitrariness in the exercise of its powers of arrest and prosecution, corruption and perversion of justice, use of crude techniques of investigation, collusion with criminals and incessant cases of accidental discharge of lethal bullets (Olujinmi, 2005; Gbenemene and Adishi, 2017).

In a study on Police corruption in Nigeria by Oluwaniyi (2011) it was observed that many Nigerians do not want to join Police Force on the grounds that the conditions of service of the police force does not allow for honesty; officers are ineffective in combating the spate of insecurity in the country and instead of protecting life, they take it. It was also observed the police do not charge suspects to courts instead; they collect bribes and release them. The study

further revealed that some members of the police force aided armed robbers at times by giving arms and not responding to distress calls. Oluwaniyi also observed that police officers extort money from civilians and are highly unprofessional in their dealings. One disturbing issue closely related to the above negative perception of Nigeria police is the widespread outcry on extra-judicial killings by the police which cumulated to the EndSARS protest that erupted throughout the country in the twilight of 2020. A vivid example was the brutal murder of five young male traders and their female companion by policemen in Apo village, Abuja on June 8, 2005. Years after this killing, the perpetrators are yet to be brought to justice. The delays in the criminal justice system as well as the injustice that pervades the judicial system, has caused the lack of confidence that Nigerians have towards the system (Human Development Initiative, 2014).

Police reformation and the new trends of policing in Nigeria
The many challenges of the police force, the high incidences of crimes, the distrust for the police force and the incessant calls for police reformation necessitated the emergence of the alternative community security institutions or informal policing structures (IPS) that provides support services to the police force in the prevention and control of crimes. Though different arguments have emerged over the need for alternative forms of policing, the bottom line remains that alternative community police which are usually referred to as 'vigilante organizations 'have the legal backings of the states that they are operational. They are reputed to be functional and efficient in the area of crime prevention and control reason being that they have the ability to identify a criminal no matter what effort is made at concealing identity Aleyomi, 2013). Scholars have justified the development in the argument that crime is a social problem, not just a criminal justice system problem and that a wide range of ideas and abilities found in the society which can be used to control crime (Ikoh, 2013). Taking different forms ranging from Civilian Joint Task force, community guards to State Police, the new trend in community policing has aided the Nigeria police and other security agencies in crime prevention as a result of the cordial relationship that exist between the community people and the security agents.

Presently there are over 2,000 registered private security companies and organizations operating in the country (Inyang and Ubong, 2013 citing Abraham and Williams, 2005). Prominent among them are the O'odua People's Congress (OPC) in the south-west, the Bakassi Boys in the southeast, religious/Islamic vigilantes called Hisbah in Sharia-practicing northern states and the very recent the Amotekun of South west. In the past, OPC professed to work towards the unity, progress, protection, and autonomy of all descendants of Oduduwa, but from 1999 they changed their fundamental objective from seeking self-determination for the Yoruba people to crime-fighting activities and the settlement of personal disputes. This change of focus may have been inspired by the popularity of other self-established vigilante groups such as the Bakassi Boys in the southeast. However overtime OPC transcended beyond vigilante activities and became involved in scores of armed attacks and mass murders against other ethnic groups living in southwest Nigeria, particularly in Lagos (Inyang and Ubong, 2013 citing Nigeriafirst.org, 2006). The situation was blamed on the lack of supervision over their activities by the government approved security agencies. Unlike the OPC, the Bakassi Boys were not established to protect the Ibos, the dominant ethnic group in the southeast of Nigeria. Their emergence in 1999 was a direct consequence of the

prevalence of armed robbery in major markets in southeast Nigeria by people who were nicknamed "Mafia." Their successful elimination of the "Mafia" conferred on them a mythical status and their fame spread to most major cities in the southeast where they were invited to rid markets vicinities suspected of criminals. The Hisbah Islamic vigilante group on the other hand dominant the Muslim States of Northern Nigeria dispensing justice using the sharia law without recourse to the traditional law enforcement agencies. This situation has constantly put the formal security institutions particularly the NPF against these community established vigilante groups (Omede, 2011, Onifade, Imhonopi and Urim, 2013; Adeniyi and Olusesan, 2019). Several clashes between these institutions have been reported, thereby endangering the lives of people they were commissioned to protect. This situation has intensified interest by concerned citizens and various organizations particularly the human rights group for the regulation or outright abolition of vigilante activities in Nigeria. It is however believed that a single security unit either formal or informal cannot ensure the overall security needs of more than 200 million Nigerians including foreigners living and doing business in the country (Inyang and Abraham, 2013). Every security outfit have their deficiencies; hence the need for partnership between all the security groups and organizations for effective security system in the country. This recognition cumulated into the regional establishment of the Amotekun security outfit of south western Nigeria to curb crime rates and secure the region (Olaitan, 2020; Egbunike, 2020).

Theoretical frameworks
The theoretical foundation of this study is based on the broken windows theory (BWT), the Functionalist theory and the social contract theory. The broken window theory suggests that lawlessness grows in a society when societies begins to tolerate relatively minor violations of public order and deliberate efforts needed to crack down on these menace are not in place (Brian, 2012). Using the analogy of a broken window in a building that if left unrepaired projects to other members of the society that no one cares and so breaking more windows will not result in official sanction; so also is minor crimes that if not properly handled cumulates into a menace. Formulated within the wider context of the social structural theory of community policing particularly the social disorganization theory, broken window theory argues that there is a direct relationship between higher rates of deviance and the increased complexities of urban life and that disorder and crime are linked in a developmental sequence. Introduced by Wilson and Kelling in 1982, the theory emphasizes that the police and the criminal justice system alone cannot carry the heavy burden of security hence, the need to involve the community (Olusegun 2016). Scholars like Rosenbaum (1987) argue that if crimes are the result of social disorganization then the police departments should work to improve social control by strengthening community ties and encourage behaviors that will provide the basis for regulating individual conducts within the society. This approach to community policing requires that citizens assume the responsibility of controlling crime by reporting any deviant behavior promptly to the police and also by cooperating as witnesses when the crime occurs. Lombardo (2007) further argued that this approach to crime prevention will allow community policing programmes increase the informal social control mechanisms inherent in communities which had in the past been lost to crimes and disorders. Policing is one of the major formal devices designed to bring about the regulation and control of behavior in a community. If social disapproval and other informal social processes fail to contain crime,

abuse and sociopathic behavior, the police are then expected to provide a main line of defense against deviants and lawbreakers.

The functionalist theory on the other hand posits that behavior in society is structured and relationships between members of society are organized in terms of rules and that social relationships are patterned and recurrent (Harlambos and Holborn, 2005). Functionalists believe that there is value in consensus and a high degree of consensus binds members together to form an integrated and cohesive unit. The theory assumes that a certain degree of order and stability is necessary for the survival of social system. Functionalists downplay the conflict in society between classes and believe that once norms and values are maintained, the society would be conflict free. Developed by Emile Durkheim and Talcott Parsons in the twentieth century, functionalism looks at society as a set of interrelated parts which together form a whole. It considers society as a structural system made up of interrelated parts. The social system has certain basic needs that must be met if it is to survive. These needs are known as functional prerequisites. This means that each part, will in some way, affect every other part and the system as a whole. It also follows that the survival of the system depends on the compatibility of the various parts. Since the Nigeria Police is an integral part of the Nigeria social system, its ineffectiveness and poor job performance has implication on the overall security of the society. Other agencies that provide security become impacted as a result of the inability of the police to perform their function effectively (Inyang and Abraham; Gbenemene and Adishi, 2017; Audu, 2016). However in situations where everyone plays their part in the social system, peace and stability is inevitable (Ordu and Nnam, 2017).

Another theory that can be applied to community policing and security is the Thomas Hobbes's Social Contract Theory. Given that internal security is driven by citizen's consent and partnership with the police, this theory explains the dynamics of the relationship that exist between security and governance. Developed by Hobbes and later John Lock and Jean-Jack Rosseau, the Social contract theory states that common security should be favored and that a bit of individuals' freedom should be sacrificed for it to be achieved. Hobbes argued that the main purpose of government is to protect the natural rights of individuals and that people agree to give up their absolute rights to government on the condition that they gain protection and maintain order. He further argues that state exists to enforce rules necessary for social living. He however argued that states alone cannot ensure these rules without the peoples' cooperation. It is against its backdrop that Hobbes argued that for safety and survival to be guaranteed in the society, a contractual relationship between government and the people have to be in place. A symbiotic relationship between the government's law enforcement agencies (the police) must function for security to be maintained.

Methodology

The study adopted a descriptive research design with systematic review of literatures. The study made use of secondary data gotten from the internet, newspaper articles, journal publications and from periodicals of the police force. These documents were reviewed to provide an overview of current discussions in the areas of community policing bearing in mind its implication on national peace and security.

The state of insecurity in Nigeria

Security is often associated with safety and the absence of threats. Jore (2017), citing Jarvis and Holland (2014) defines security to be the assurance and certainty of being free from harm. Brooks (2010) considers security to mean a stable, relatively predictable environment in which an individual or group may pursue its ends without disruption or harm and without fear of such disturbance or injury. He expanded the definition to mean the defense of a nation through the armed force or the use of force to control the citizens of a state. To some other scholars, security may imply public policing, with state employed public servants. Still others may consider security as crime prevention, security technology and risk management or loss prevention (Brooks, 2010 citing Brooks, 2007). The concept security was originally used in philosophy to mean the security of humans but was later changed to incorporate the security of the political landscape, human rights and societal peace. Security as opined Odeh and Umoh (2015) is critical to the survival of any nation to forestall lawlessness, chaos and the eventual disintegration of the system. It requires that both the territory and the people of a state are secured from not just external attacks but also from devastating consequences of internal upheavals, unemployment, hunger, starvation, diseases, ignorance, homelessness, environmental degradation and pollution and socio-economic injustices (Nwolise, 2006). National security on the other hand has been widely defined within the context of the protection of values, human and infrastructural assets, territorial integrity and properties of citizens from threat. As a concept within the national space, national security can be defined as the dynamics and interrelationship between internal security and transnational security (Arase, 2018). It can also be conceptualized as the freedom from or the absence of those tendencies that could undermine internal cohesion and the corporate existence of the nation.

In context of the country's current security threat, national security is concerned with all threats directed at upholding and deploying national laws, policies and the maintained of peace, law and order as well as liberty and safety of the citizens. Though several agencies have been statutorily empowered to ensure the internal security of the nation, the unprecedented level of insecurity witnessed in recent times has made national security a major issue for both the government and the people. With the lingering security challenges and the inability of the security apparatus of the government to guarantee safety and security in the country, the question that borders everyone in Nigeria today is "can there be security"?, if it can how can it be achieved?. Over the years the threats to Nigeria's peace and security has been accentuated by insurgency and other separatist agitations. Recently are the growing tides in pastural crisis, banditry, cattle rustling and kidnaps. More dishearten is raising trend in kidnaps of school children by militia groups for ransom and recruit into the Boko haram sect (Ibrahim and Mukhtar, 2017; Okoli, 2019; Campbell, 2020; Sotunde, 2020; Jangebe, 2021). Nigeria is today considered a "kidnapping country" by many Nigerians as well as by those in other countries (Otu and Elechi, 2018). Though the inability of leadership to deliver good governance to the people of Nigeria has been identified to be the major reason for the growing tide of insecurity, other factors that can be trace to be responsible for this problem are the porous nature of the nation's borders, the high proliferation of arms and ammunitions in the country and the harsh economic conditions raving the populace (Udoh, 2015). Achumba, Igbomereho & Akpor-Robaro (2013); Okenyodo (2016); Egbe and Salihu (2014) further identified he high rate of unemployment, poverty, bad electoral practices, weak security systems and religious fanaticism to be some of the factors that fuel insecurity in the country.

There is no gainsaying that insecurity in the nation has not come with a price. As currently in many parts of the country the growing spade of insecurity has stunted economic growth, discouraged foreign investment and reduced foreign direct investment (Achumba, Igbomereho & Akpor-Robaro, 2013). In support of this, Adekola and Enyiche (2017) have opined that insecurity has not only disrupted the nation's development but has brought with it dire consequences which include:

    i.   Creating social dislocations and displacement of people.

    ii.   It has created new tensions and heightened intolerance between groups in the country.

    iii.   Insecurity has disruption family and communal life.

    iv.   It has create an atmosphere of mistrust, fear, anxiety and frenzy

    v.   Create room for human rights violations and abuses.

    vi.   Deepening of hunger and poverty in the polity

    vii.   It has also created an atmosphere of political instability including declining confidence in the political leadership and apprehension about the system.

    viii.   Loss of man hours due to shortened working hours by banks and commercial institutions and the unprecedented loss of man hours or closure of businesses by those who work at night due to the curfew consequent on the declaration of state of emergency on some states.

Given the fact that security is sine-qua non to development, peace and unity it is therefore pertinent to adopt every necessary means that will safeguard the continuous existence of the state. This Olusegun (2016) opined can be achieved by improving community policing to meet the growing yearning for security in the state. Improving community policing requires:

1. The introduction of automated gadgets and state of the art weapons for security personnel to fight crimes;

2. A proper allocation of funds to the security sector and other statutory security frameworks of the country;

3. A re-orientation of the police force in their relationship with members of the public; and

4. A reassurance in members of the public that "the police is your friend". This will allow for more confidence and trust in the operations of the police force as well as allow for the free flow of information in fight against crimes (Ezenkwu, Ozumba and Kalu, 2013; Nwaubani, Anyikwa and Azuh, 2014; Sotunde, 2016; Nextier SPD, 2020)

Community policing and national security

Within the country's internal space, the police have the mandate to maintain and secure public safety and public order (Arase, 2018). It represents the foundation upon which the nation's internal security is built. The extent at which the police force is efficient and operational is predicated on the synergy that exists between the police and the people. This synergy appears weak as the incessant reports of crimes in all nooks and crannies of the country points to the inability of the police to carry out their responsibility. It was against this challenge that other strategic non-state actors (traditional police/ vigilantes) were employed and used to fill the gaps that remained from the national security management framework of the country. Interestingly, one would have thought that the establishment of other non-state security frameworks would have reduced or eliminated the incidences at which crimes are perpetrated

in the country especially the crime of kidnap for ransom and rituals, there appears to still be some challenges. This therefore calls for a proper implementation of the principles of community policing which demands effective public- police partnerships and trust in crime prevention and management. While there is no doubt that community policing has been existence long before colonialism, a renewed effort is needed to ensure its efficiency in contemporary society. Community policing now requires that more partnership and trust be built between the police and members of society so as to ensure community safety and peace. In essence, community policing in present day Nigeria must be sensitive to the peculiar needs of the county so as to enable effective implementation of security. Arase (2018) opined that for community policing to be effective, it must be

i.   Visible and accessible. The high visibility of patrols gains the confidence and cooperation of citizens as well as develops in the officers a local knowledge of the community. It also builds confidence in the locals to provide information and seek for assistance

ii. Cooperative and open to community consultation. This emphasizes complete collaboration with members of the community. This will also aid in the identification and prioritization of needs as well as initiate support networks to the patrols

iii. A multi- agency collaboration between the police and the community. This is because no statutory or voluntary body can make meaningful impact on social problems when it acts in isolation.

iv. A proactive policy: effective community policing requires the ability to be prompt in responding to complaints and threats.

v.   Accountable. This principle ensures that police managers and non-state actors are open and accountable for their actions and inactions. It also requires integrity and confidentiality on the part of the police. It further requires that security operatives are properly monitored for effectiveness and standard of service delivery.

Very germane to policing is trust and partnership as they both build and strengthen the bound between the police and the community as well as secure the legitimacy of any community policing. Unfortunately, one of the problems endangering community policing in Nigeria is that of trust. The security apparatus of the country are not trusted neither is there any strong partnership between the people and the police. This as earlier stated in the literature review is an aftermath of police incompetency, corruption and human rights violations. These factors have so far served as impediments to society partnering with the police in managing and securing the nation. Thus in order to enjoy the benefits of community policing which among others include an increased perception of safety, increased community capacity to deal with issues, improved police-community relations and reduced crimes, community policing holds a greater prospect for securing the nation (Coquilhat, 2008). Given the fact that security is the basis for a nation's continuous growth, peace and harmony, the need for community policing cannot be over emphasized. As part of the security sector reform of government, a good community policing will not only ensure safety of lives and properties but will enhance the rule of law and also the protection of human rights. It also contributes to the wider poverty reduction program of government. For as long as the safety of individuals (Local and foreign) are guaranteed businesses strives and development take place, poverty is reduced. Aside this community policing will aid control the proliferation of firearms in the possession of

miscreants who have for so long terrorize the peace of the nation. Ayisre (2017) further reiterated that aside reducing the burden of security on the government's security apparatus, community policing using non-state actors provides an avenue for young men to be useful to society. It helps reposition young unemployed youths in more patriotic and productive venture.

Conclusion

Concluding, community policing is a growing strategy that can be adopted to ensure Nigeria's continuous peace and security. However, its implementation must be holistic with community members working towards one direction if it is to control crimes. Secondly, the success of the government in empowering the Police with the resources necessary for the implementation of community policing and the extent to which the police use such resources is important for the success of community policing. Taking into consideration all factors, the contribution of community policing in crimes control and its impact on the management of conflict and the ushering of relative peace in Nigeria is largely acknowledged by the public. Nevertheless, to achieve the desired full impact, the implementers need to revisit the program, address weaknesses, work against the threats and utilize as best as possible the available opportunities provided by this strategy.

Recommendations

1. To ensure that national security and peace is maintained in Nigeria, crime prevention must be seen as everybody's business and not the responsibility of a few police or men in the community. Findings have also revealed that women play a vital role in crime prevention being that they are victims of crimes, they can offer first-hand information when tracking down offenders. The role women play both as victims and managers of crimes therefore calls for an all-inclusive gendered programing in the prevention and management of crimes. This will enhance the participation of women and empower them in both communication and sensitization approaches to crimes.
2. There is a need to enhance the existing communication system between the police and the community. Particularly through the use of mobile phones and other means of communication whereby members of the public can easily reach-out to the police as the need arises.
3. The legal system needs to be clear and not compromising. The public needs to be given basic legal tuition that offenders of crimes would be tried expeditiously and conclusively so that justice is not just done but is clearly seen to be done. This strategy will lay a firm foundation for crime prevention and sustainable peace in the country.
4. Corruption as a major setback to the police image and relationship with the public should be fought head on. The practice if not checked will continue to work against the gains of community policing. There is therefore a need to train the police about societal morals and ethics and encourage the recognition of the role of the public in the prevention of crimes. This will further address the inherent suspicions held towards the police force. In addition to ethics, police brutality and abuse needs to be factored in, in dealing with police- public relationship.
5. Government needs to support and promote community oriented policing style as well as create more enlightenment to the public and monitor the police after training. Findings revealed that the police despite being trained are not adequately kitted with

the right gadgets and equipment needed to combat and control crimes. It is therefore recommended that government provide the needed state of the art equipment needed by the police force to aid their performance and achieve better results. The welfare of police officers and other security personnel is also non-negotiable as an improved welfare package will not only motivate the officers to perform but will reduce the level of corruption spreading within the force.

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